Facial Expressions in AL-Qur'an AL-Kareem

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Abstract

Different sources remark that Darwin is the first who, in 1872 , attracted the attention to facial expressions indicating that they reveal the thoughts and intentions of people more truly than words because words may be falsified . What is said by Darwin was rejected first, but after more than a century it was accepted and proved by evidence collected by some other scholars.

This paper is intended to prove that Darwin's ideas are strongly supported by verses in Al-Qur'an Al-Kareem. Those verses highly emphasize the relationship between emotions and facial expressions before about one thousand and a half years. It is also intended to prove that what is lately uncovered through the facts of science is previously decided by the Holy Qur'an.

ملخص البحث

تشير المصادر إلى أن دارون ألف كتاباً عام 1872 أشار من بين ما أشار إليه إلى العلاقة بين تعابير الوجه و العواطف و الانفعالات الداخلية ، حيث أكد على أن وجه الإنسان يعبر تعبيراً صادقاً عن انفعالاته و أفكاره و نواياه أكثر من الكلمات لأن الأخيرة يمكن أن تزيف و تحرف . إلا أن ما جاء به دارون لم يلق قبولاً و ظلت الفكرة السائدة لما يقرب من قرن بعده أن الوجه لا يعبر تعبيراً صادقاً عن مكنونات النفس البشرية و أن تعابير

الوجه يمكن أن تفتعل أحياناً . حتى جاء اكمان و زملاؤه و أثبتوا بالدليل العلمي أن الوجه مرآة صادقة لانفعالات النفس الداخلية .

وقد جاء هذا البحث ليتناول الآيات القرآنية التي تشير إشارة واضحة إلى العلاقة بين وجه الإنسان و ما يختلج في داخله من مشاعر و انفعالات بالدراسة و التحليل لبيان مدى ما في هذه الآيات الشريفة من إعجاز علمي و ليؤكد أن ما ذهب إليه دارون و أثبته علماء آخرون من بعده كان صحيحاً و قد قرره القرآن الكريم قبل ما يزيد على (1400) سنة.

1.Introduction

The idea that the human face mirrors the inside emotions started with Darwin (1872). Later on it was challenged by some anthropologists and psychologists who claimed that facial expressions could be fabricated. They believed that facial expressions could be misleading and might be falsified. In the late twentieth century, the issue was resolved first by Ekman , Friesen , and Ellsworth followed by some other scholars who proved that facial expressions can provide accurate information about emotion .

This paper aims at searching Al-Qur'an Al-Kareem to find evidence in support of what Darwin believed in and scientifically proved by Ekman and his companions. It is expected to find a number of verses expressing the relationship between facial expressions and emotions. These verses will be analyzed and discussed in the light of the literature written by foreign scholars about the topic and by some well known Arab figures who tried to philosophically explain Al-Qur'an Al-Kareem . The researcher aims at clarifying the points of contrast, if any, and those of coincidence between the verses that will be tackled and analyzed and the thoughts of the western scholars.

Thus, the study can be divided into two parts: the first part includes ideas about the facial expressions collected from pioneering figures in the fields of psychology and anthropology; while the second part deals with the Qur'anic verses that show the strong relation between facial expressions and deeply felt emotions. The different types of emotions such as sadness and happiness and their expressions such as darkness and whiteness of faces will be dealt with in detail. The study ends with a conclusion and bibliography.

2.Historical View

The beginning of the scientific study of facial expressions goes back to 1872 when Charles Darwin published his book *The Expressions of Emotions in Man and Animal*. In that book Darwin distinguished between universal facial expressions and particular expressions that occur for particular emotions. He argued that certain emotional expressions are innate and the same for all people (See Darwin 1872). For Darwin, facial expressions "reveal the thoughts and intentions of others more truly than do words , which may be falsified" (Darwin, 1998: 359). He (ibid) suggested that true feelings may be shown despite the efforts to conceal them because, as he believed "the muscles of the face… are least obedient to the will'. This sounds reasonable because if you cannot voluntarily activate a muscle, then you will not be able to voluntarily inhibit its voluntarily activation in a spontaneous emotional expression.

However, his arguments were largely ignored in the subsequent century, and the view that facial expressions are not valid indicators of emotions was widely accepted (See Bruner and Tagiuri, 1954). In the late twentieth century, the interest in facial expressions as providing a key to inner emotions was renewed, as Ekman, Friesen and Ellsworth (1972, 1982) resolved this issue and proved that facial expressions can provide accurate information about emotion. They differentiated between posed and spontaneous facial expressions and indicated that posed expressions tended to agree with the poser's intended message, while spontaneous expressions were consistent with emotions appropriate in the situations that elicited these expressions. However,

they found that it was easy to distinguish pleasant from unpleasant emotions, but their evidence was weak for finer distinctions about more specific categories of emotions, such as fear from anger, or the intensity of any specific emotions, such as, annoyance, anger, fury,etc.

Nevertheless Ekman and Friesen's theory dominated the field of emotion research since the 1970's. This theory states that when an emotion occurs, a cascade of electrical impulses, emanating from emotion centers in the brain, trigger specific facial expressions and other changes such as increased or decreased heart rate or heightened blood pressure.

As far as the innateness of facial expressions is concerned, much evidence supports the hypothesis that innate, biological factors mold some facial expressions (See Oster1978 ; Oster and Ekman, 1978) . Allport (1924) argued that connections between expressions and emotions could arise from learning which has a high probability of occurring in all cultures.

Studies of the relation of infant expressions to emotional behaviors and studies of blind infants support the position that many facial expressions result from innate factors (See Charlesworth and Kreutzer, 1973). Some expressions, such as disgust, distress, and enjoyment correspond to situations that elicit these emotions in adults.

As this paper is primarily concerned with innate and universal expressions, posed expressions are seen out of the realm here.

3.Universal and Culture-bound Facial Expressions

Darwin was the first to mention that certain emotions have a universal facial expression. He proposed principles that explain why particular expressions occur for particular emotions (Darwin, 1998:370). Darwin's ideas of universality were supported by the evidence found by some scholars such as Friesen (1972) and Ekman (1989) which confirmed the presence of "universality in spontaneous expressions and in expressions that were deliberately posed"(Ekman,

1989:156). However, evidence of universality was later challenged first by anthropologists such as Lutz & White (1986) who argued that the meanings of expressions were specific to each culture; and then by psychologists like Russel (1992). Ekman,et al. (1969) and Izard (1971) indicated that there are constants across cultures in the meaning of certain facial expressions. Ekman (1972:245) explained "how cultural as well as biological influences could contribute to the meaning and use of facial expressions". The matter is well clarified by Oatley et al. (2006:49) who remark that some aspects of emotions are universal because they are biologically determined while some other aspects are culturally determined by socialization and cultural schemata. Similarly, Hager & Ekman (1983:151) found much evidence which indicated that "facial expressions can provide accurate information about emotion". However, Ekman, (1992:36) mentioned that " no one to date has obtained strong evidence of cross-cultural disagreement about the interpretation of fear, anger, disgust, or enjoyment expressions". Nevertheless, the findings on universality contributed a lot to a better understanding not only of facial expressions but also of emotions.[1]

Ekman,et al. (1983:1209) discovered that "voluntarily making one of the universal facial expressions can generate the physiology and some of the subjective experience of emotion"[2]. They (ibid) found that "emotions typically occur in response to an event, … remembered, anticipated, or imagined". Thus, the attention was focused on the events that call forth emotions. However, Ekman & Friesen (1978) found that there is a variety of different expressions for one emotion. They saw expressions as constituting families such as the family of fear expressions, of anger expressions, of disgust expressions and so forth. The expressions within an emotion family share characteristics that distinguish one emotion family from another. Furthermore, there are many emotion words relevant to any of the emotion families. For example, in English there are many terms for anger such as: argumentative, testy, huffy, sulky, spiteful[3]. Some are metaphors, like: fed up, pissed off and some refer to changes in physiology: hot, bristling, etc (See Tomkins, 1981:318).

Thus, the list of universal facial expressions is far shorter than the various words for emotions. Some emotions have distinctive vocal expressions but no facial expressions (ibid). This is supported by the idea that "a number of positive emotions – amusement, relief, pride, sensory pleasure, exhilaration- share but one facial expression, a particular form of smiling"(Ekman, 1992:37). It is possible to say that these are all members of one emotion family, but Ekman (ibid) emphasizes that "they are distinctive states that share a signal."

4.Innate Facial Expressions

Darwin (1872) argued that certain emotional expressions are innate and the same for all people. For him, words are less reliable than facial expressions in revealing the thoughts and intentions of others (See p.2 of this paper).He saw that words" may be falsified"(Darwin, 1998:359). However, Ekman(n.d.) mentioned that Darwin did not indicate when, how ,and why emotional expressions are reliable or misleading. That is why Darwin's arguments were ignored in the subsequent century during which the view that facial expressions are not valid indicators of emotions was prevailing (See Hager and Ekman 1983). However, the interest in facial expressions as a key to human emotions was renewed during the 1960's by Ekman, Francisco and Izard who linked expressions to a group of basic emotions(Azar, 2000), and much evidence indicating that facial expressions can provide accurate information about emotion was collected(See Hager and Ekman, 1983).

Azar mentioned that critics are still suspecting the idea that the face is the mirror to human emotion after 30 years of reawakening the interest in human emotions(See Azar ibid) .However, the matter was resolved by Ekman, Friesen,and Ellsworth(1972, 1982) who distinguished posed from spontaneous facial expressions. Thus, it became possible, by carefully measuring facial expressions, to evaluate people's true emotions.

Although some evidence of universals in facial expressions does not prove that they are innate (See Hager and Ekman 1983), other evidence supports the hypothesis that innate, biological factors mold some facial expressions(ibid).

Allport(1924) talked about universal connections between expressions and emotions which he believed could arise from learning which has a high probability of occurring in all cultures, or as Ekman(1979) believed, from the functional role of the movements in the emotional situation. The evidence, however, shows that facial expressions are connected with the emotions biologically and culturally.

5. Emotions Expressed by the Face

Involuntary movements of facial muscles could express different emotions. Ekman (1992 : 36) mentioned, anger, fear, disgust, sadness, surprise,…etc, as the emotions that can be expressed by "the momentary configuration produced by the contraction … of facial muscles."

According to him (ibid) the movements of the facial muscles also provide additional information about the strength of the emotion and its genuineness.

Keltner (1992) talks about embarrassment which he considers as an expression that is extended in time. According to him (ibid) embarrassment may entail a sequence of actions that are shown over a five second period: gaze down, smile, head turn, or face touch, and lip presses. However, this sequence of actions could occur in a rapid sequence.

Ekman, et al. (1990:349) mention that positive emotions, such as amusement, sensory pleasure, pride, etc. share a single expression, a particular type of smile. The context and situation may help to distinguish which of these positive emotions is evident.

Ekman (1992:35) talks about another group of emotions that share a single expression which he calls the" unhappiness emotions, such as: disappointment, sadness, over loss, remorse, shame, and guilt". He (ibid) believes that these emotions share an expression in which" the inner corners of the eyebrows are raised, the cheeks are slightly raised, and the lip corners downward". However, distinguishing which of these unhappiness emotions is evident depends on the context and situation, just like positive emotions.

The last group of emotions mentioned by Ekman (1992) is the emotions that have neither momentary nor extended expression. They provide no information to the observer when they are experienced. However, observers may infer the emotion from what is appropriate in a given situation. Ekman himself (ibid) suspects the possibility of such "non-signal emotions". He mentions that" there is not yet any definitive evidence that such [emotions] do exist."

It seems, however, that the list of emotions is not short. Taking into account extended and momentary expressions that allow for vocal, bodily, as well as facial expressions, and emotions that share a signal and are then distinguished on the basis of context and situation, as well as emotions that have a distinctive signal, it is possible to give the following list of signal emotions: amusement, anger, contentment, contempt, disgust, disappointment, embarrassment, excitement, fear, guilt, pride, relief, sadness, sensory pleasure, shame, and surprise. If each is considered a family of related states, then there will be a very long set of emotions that covers most of the emotions that theorists have considered. However, for the purposes of this study the classification of emotions into negative and positive is convenient.

6.Measuring Facial Expressions

Ekman and Friesen (1976,1978) developed a system called Facial Action Coding System (FACS) that measures all visible facial movements. Hager and Ekman (1983) said that this system is very elaborate and much more comprehensive than any previous technique.

It became possible to distinguish, describe and measure every possible facial expression. Thus, many facial actions that are not previously distinguished are described by (FACS).

The facial action is measured with 'action units' (AUs) which indicate which muscles have contracted to produce the expression. It was discovered that there are single AUs and combinations of

AUs (between 4000 and 5000 AU combinations). This number includes all the possible combinations of AUs in the upper regions of the face and all tow-AU and three AU combinations in the lower face, plus some of the four-, five-, six-, seven-, and eight- AU combinations in the lower face (See Hager and Ekman 1983). Pictures of faces that express emotion and faces of people in emotionally arousing situations can be scored by using FACS. Hager and Ekman (ibid) mentioned that the expressions produced by different combinations of AUs which convey emotional meanings appear to number in hundreds, if not thousands. However there is no different emotion name for each of these expressions. Instead, many emotional expressions are synonyms or convey different connotations of particular emotions (ibid). They gave an example for different expressions which are judged as one emotion and may be perceived as genuine, as an attempt to deceive, as artificial, or as a word-like symbol for an emotion. The strength of muscular contraction could be taken as a basis for the differences in the intensity of emotion expressions.

As far as the muscles of the face are concerned, it is remarked that every facial muscle can be involved in one or more emotional expressions. Thus, it is not possible to distinguish between emotional and non-emotional muscles. However, some muscles always signal a particular emotion, such as zeugmatic major which is involved in positive emotional expressions like a smile which is a characteristic of happiness. If it is involved in a negative emotional expression, it will blend it with its own message.

Facial activity can also be measured by using an electromyography (EMG). However, it is not a comprehensive measurement system. Nevertheless, Hager and Ekman (1983) remark that it is possible to construct a comprehensive measurement system by specifying the electrode placements which would measure all distinctive facial expressions. A surface electrode measures any muscular activity in its general area (See Basmajian, 1978), but does not discriminate the activities of nearby muscles. The solution is to use a needle electrode which measures only the activity of the muscle in which it is inserted.

7.False Expression

It is mentioned that people can fabricate expressions when they do not feel emotions (See Ekman, 1985, 1992). These are called false expressions in which the face is made to mislead the observer into thinking that an emotion is felt when it is not. However, it is possible to distinguish false expressions from genuine expressions by the absence of certain facial muscular actions that most people cannot perform voluntarily (See Ekman and Hager, 1980). Yet, the evidence on distinguishing false from genuine expression is limited to enjoyment in which the muscle orbiting the eye (orbicularis oculi) would be absent from voluntary smiles but present when enjoyment was felt. (See Ekman, et al., 1980:870).

Generally speaking, absence of certain muscular actions that most people cannot perform deliberately, might distinguish the false from the genuine emotional expression in anger, fear, and sadness facial expressions, but, the research to confirm this has not yet been made (See Ekman, et al.,1990:349).In disgust or surprise facial expressions, it is not difficult to-make muscular movements (See Ekman 1992:36)

Nevertheless there are people, who are facially inactive, i.e., they consistently do not show any patterned facial activity. However, it is not known whether the failure to show facial activity is a stable individual characteristic or it is totally context dependent (See Ekman,

1992:37). Is it for all emotions or just for positive emotions or negative emotions?. Ekman (ibid) remarks that those who measure facial expressions are impressed with the variations in the intensity of muscular actions. However, he (ibid) points out that" the evidence in this field is neither consistent nor abundant". It appears that the time between the antecedent event and emotional expression, and the amount of time an emotional expression takes to decay may also differ. Tomkins and McCarter (1964:130) suggested that there are variations in the habitual effect about some feelings. Some people may be afraid of their anger; others may be disappointed in themselves for being angry. There may be similar variations in the habitual affect about feeling afraid, or about feeling sad, and so forth.

8.Facial Expressions in AL-Qur'an AL-Kareem

In AL-Qur'an AL-Kareem there are verses talking about facial expressions that express emotions. These verses can be classified into two types: verses that talk about facial expressions which are observed in present life and the ones that deal with facial expressions that are observed in the world to come (the Day of Judgment). The verses that tackle facial expressions which are likely to be observed in present life are as follows:

1– وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا–––––(الحج:72).

And when Our Signs are recited to them, clear signs, thou recognisest in the faces of the unbelievers denial well nigh they rush upon those who recite to them Our Signs [4] ----- .

It is clear, in this verse, that the face can provide a good message related to characteristics of the person behind the face. It shows that faces contain signs that allow you to understand the message which expresses feelings and the state of mind. Faces provide the key to people's feelings and their internal state. Thus, in this verse, the faces of the unbelievers reflect clear signs that help observers to notice the signs of their denial of what they hear and their state of anger to "rush

upon those who recite to them our signs" (See Al-Qurtubi, vol.12 p.95).

Al-Alusi (vol.24 p.19) said that what is meant by **denial** are the signs of denial such as: التجهم و البسور (scowling and frowning) which indicate that they prepare to take some kind of action: يكادون (to rush upon). Thus, their facial expressions forecast ....يسطون their future actions. These ideas support Ekman and Rosenberg (1997) and Fridlund's (1994) belief that facial expressions forecast people's future
actions. Joseph Campos(cited in Azar, 2000) expressed the same idea when he said, "there is a profound agreement that the face,…forecasts to outside observers what people will do next." It also emphasizes the connection between some facial expressions and some emotions. When we look at people's expressions we receive direct information of their reactions towards what they are going to do.

On the other hand AL-Tabari (vol.17 p.201) said that the faces of the unbelievers reflect signs denied by the believers because these signs show hatred and disgust to what they hear from the Qur'anic verses recited to them. This is emphasized by Fridlund (1994) who thinks that facial expressions are described in terms of how these expressions are perceived. Furthermore, emotions typically occur in response to an event(See p. 5 of this paper) and the emotions in this situation occur in response to the antecedent event of reciting "Our Signs".

Johson-Liard and Oatley remark that emotion includes 'an eliciting condition, a cognitive evaluation, physiological activation, a change of action readiness, and finally an action'. (Johnson Laird & Oatley, 1998:82). The event, here , provoked spontaneous emotions felt by the unbelievers even if they attempted to conceal them. This is called leakage of felt emotions (See Ekman, n.d).

It is true that an event does not call forth emotions of the same intensity across individuals, yet there are some common features: the features of **denial** and being prepared to **rush upon**. According to Ekman (1992) the relationship of expressions and emotions is not one to one relation, .i.e. one expression for each emotion, but there is a variety of related different expressions. In other words, facial expressions form families and there are variations within a family that reflect the intensity of the emotion. In this situation the expression denial' covers a wide variety of emotions: the signs of denial. المنكر'

Similarly the verses :

2–وإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنثَى ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ(58) يَتَوَارَى مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلاَ سَاء مَا يَحْكُمُونَ(59)(النحل:58–59)

and when any of them is given the good tidings of a girl, his face is darkened and he chokes inwardly
as he hides himself from the people because of the evil of the good tidings that have been given unto him whether he shall preserve it in humiliation, or trample it into the dust
Ah, evil is that they judge! give a clear message telling the inside emotions: the face becomes dark in association with the internal emotions of anger. The inside emotions are reflected on the face as expressions of anger. The emotion of anger expression constitutes a family of about 60 related expressions (See Ekman, 1992). They share properties that distinguish them from the family of fear expressions, disgust expressions---etc. These variations within a family reflect the intensity of the emotions, whether it is controlled, spontaneous,…etc. or not.

In this situation the intensity of the emotion stretches from annoyance (يمسكه على هون) 'to hold with resentment' which is a kind of anger in which there is a sense of grievance and indignation (he hides himself from the people), to out-rage (يدسه في التراب) (to trample it into the dust) which is seen as vengeance: anger against a misdeed which comes as an inappropriate response to the provocation of 'the evil of the good tidings that have been given unto him': having a girl baby.

According to Ekman (1992) two factors contribute to the theme for an emotion and the variations around that theme. These factors are nature and nurture. Thus, it is possible to say that the expressions of resentment, indignation, outrage, ---etc. which are variations of the theme of anger towards having a girl baby are a matter of nurture not nature. Therefore, the theme changed after the coming of Islam. Unlike that of nature, what's of nurture is likely to be changed.

Another verse expressing a similar situation is:

3–وإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلاً ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ(الزخرف:17)
And when any of them is given the good tidings of that he has likened to the All-merciful, his face is darkened, and he chokes inwardly

The verses (1,2 and 3) tell about facial expressions that can be observed and recognized by observers attending the situation, and notice the people subjects of investigation .Thus, the scenes are worldly scenes and the observers are humans informed by God to observe such emotions reflected on the faces of evil doers.

Concerning the following verses, explicators disagree about whether they tell about emotions that are expressed and reflected on the faces of the people concerned in present life and thus can be noticed by other humans, or they talk about the Day of Judgment explaining what can be noticed on the faces of the believers and on those of their opposites on that day.

These verses are:

4– سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ(الفتح : 29)
Their mark is on their faces, the trace of prostration

5–فلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ (الملك : 27)
Then, when they see it nigh at hand, the faces of the unbelievers will be vexed, and it will be said, This is what you were promised.

As far as (4) is concerned Al-Qurtubi (vol.16 : p.293) said it is the mark of passing the night in prayers for God . He (ibid) refers to what is said by the Prophet (God blessings and peace be upon him):

(من كثرت صلاته بالليل حسن وجهه بالنهار)

(Those who pray a lot during the night, their faces become nice during the day) This means that grace can be noticed in their faces. In other words, expressions of happiness and satisfaction are evident to their observers.

He (ibid) also indicated that the mark could be whiteness of faces on the Day of Judgment, or it could be brightness reflected by the faces of believers on that day .Similar ideas are expressed by Al-Tabari (vol.26 :110).

If the whole situation is considered, i.e. reading the verse just from the beginning, it becomes clear that this part of the verse tells about reflections on the faces of the people concerned in present life. The verse starts as follows:

(مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ تَرَاهُمْ رُكَّعاً سُجَّداً يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَاناً سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ)(الفتح:29)

Mohammed is the messenger of God and those who are with him are hard against the unbelievers, merciful one to another
Thou seest them bowing, prostrating. Seeking bounty from God and good pleasure
Their mark is on their faces, the trace of prostration
The verse starts talking about the Prophet Mohammed and the merciful relation among his companions and how hard they are against the unbelievers. It also tells about the believers' (Mohammed and those who are with him) continuous prayers for God. After all these good deeds that cause satisfaction and inside happiness, the verse tells about the facial expression(their mark is on their faces). Nevertheless both interpretations are possible and it does not make any difference whether one believes that the facial expression is observed in present life or noticed in the world to come.

Verse (5) tells about the feelings of anger, annoyance, or being worried or upset which are called forth by the event of seeing Chastisement nigh. In great events, like this one, there are families of expressions not just one family or one expression (See p.7 of this paper). Thus, it is possible to say that the families of fear expressions, of anger expressions, and of disgust expressions are all called forth)which appeared on سِيئَتْ and they are all expressed by the cover term (the faces of the unbelievers when they see the great event nigh.

Al-Qurtubi(vol.18. p.220) says that these expressions can be observed on the faces of the unbelievers when they see the means of torturing in the world to come. Yet Ibn Abbas says: that happens when they see their bad deeds and know what they face as a result of those deeds (ibid). But Mujahid says that the event is the day of Badr and those expressions can be noticed on the faces of the idolaters when they faced killing and defeat on that day (ibid).

Al-Tabari (vol.19, p.12) confirms that this verse is talking about the world to come and what happens to the unbelievers when they become aware that hell is their lodging.
The third type includes those verses that deal with the emotions reflected on the faces of people on the Day of Judgment. These, in turn, can be classified into two classes: (1) those verses that talk about positive emotions: emotions of happiness, and(2) those that deal with emotions of unhappiness or negative emotions.

8.1.Positive Emotions

Positive emotions, or emotions of happiness share the following expressions:

8.1.1. Whiteness of Faces:

6–يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُم بَعْدَ إِيمَانِكُمْ فَذُوقُواْ الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ{106} وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللّهِ هُمْ فِيهَا خَالِدُونَ (آل عمران 106–107)

The day when some faces are blackened, and some faces whitened. As for those whose faces are blackened_ 'Did you disbelieve after you had believed? Then taste the chastisement for that you disbelieved!' But as for those whose faces are whitened, they shall be in God's mercy, therein dwelling forever.

AL-Qurtubi (vol.4 p.166) believes that the whitening and blackening of faces happen when the believers and disbelievers receive their books and read them. On that moment the believers feel happy when they see their good deeds and know that they shall be in God's mercy, therein dwelling for ever'. The deep feelings of happiness are reflected as signals of facial appearance. This supports the idea that facial expressions provide the key to people's feelings (See p. 6).In this situation, the whiteness of faces reflects the deep feelings of happiness.

8.1.2. Radiance of Faces:

7–وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ (القيامة:22)

upon that day faces shall be radiant.

Radiance in the faces of the believers on that day results from what (إِلَى رَبِّهَا نَاظِرَةٌ)(القيامة:23)happens in the following verse:

Gazing upon (the mercy of) their Lord

The believers are experiencing the pleasure of looking at God. The feeling of pleasure is so great and intense that it is reflected radiance on their faces.

8–تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (المطففين:24)

thou knowest in their faces the radiancy of bliss.

This verse (المطففين:24) is preceded by two verses and followed by four verses, all describing a happy state of living for the pious who are in bliss, upon coaches gazing, and given a delicious drink. Thus, the inside feeling of happiness appears on their faces. This comes in support of Hager and Ekman (1983) who believe that facial expressions can provide accurate information about emotion.

Happiness emotions possibly extend to include the expressions found in the following verses:

9-وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ(عبس:38)

Faces on that day shall shine.

10-ضَاحِكَةٌ مُّسْتَبْشِرَةٌ (عبس:39)

Laughing, joyous.

11-وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ (الغاشية:8)

Faces on that day jocund.

The expressions of shining, laughing, joyous, and jocund on the faces are reflected as a result of the intense feeling of happiness. Buck (1980) remarks that the expressiveness degree depends on the intensity of emotion, and as the feeling of happiness, in this situation, is highly intense, it is clearly expressed by the shining, laughing,---etc. faces. Ekman (1992) says that such positive emotions share the facial expression of a particular form of smiling (See Universal Expressions p.4).

Similarly AL-Alusi (vol.29 p.144) mentioned that radiance of the faces of the pious comes as a result of the feeling of great pleasure they have inside. Ekman and Friesen (1971) mention that when an emotion occurs, electrical impulses, emanating from emotion centers in the brain trigger specific facial expressions and some other physiological changes. Therefore, in this context, the expressions mentioned above come as a result of the highly intense feeling of happiness.

8.2. Negative Emotions

Negative emotions appear on the faces of unbelievers on the Day of Judgment when they know that hell is their lodging. The adverbial (يومئذ) a reference to the Day of Judgment is usually there in these verses. Thus, these emotions are called forth by a great event, the Day of Judgment, when the unbelievers know that they lost themselves for ever. The emotions of disappointment, sadness, over-loss, remorse,

shame, and guilt are all clear and can be observed by all those who look upon them. These emotions share the following expressions:

8.2.1. Darkness of Faces

12- وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُواْ عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ)

(الزمر:60)

And upon the Day of Resurrections thou shalt see those who lied against God, their faces blackened
Is there not in Gehenna (Hell) a lodging for those that are proud?

AL-Alusi (vol.24 , p.19) and AL-Qurtubi (vol.15 , p.274)
) (thou shalt see) is made by observers visually **ترى**emphasize that (
(eye sight) not mentally. Observers will clearly see the darkness of the faces as an expression of the intense emotion of sadness felt by the unbelievers when they know that Hell is their lodging.

Darkening of faces is also directly expressed in the following verse :

13-(يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوه) آل عمران:106)

the day when some faces are blackened, and some faces whitened

The emotions of sadness, remorse, and over-loss are greatly intense and they are clearly expressed that any observer can see the blackness of the faces of those who felt them.

Nevertheless, in another verse, darkness of faces is figuratively expressed. Consider:

14-**(**كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعاً مِّنَ اللَّيْلِ مُظْلِماً**)** يونس:27)

as if their faces were covered with strips of night shadowy.
In this verse, simile is used to express the darkness expression on the faces.

A similar way of expressing the darkness of faces is found in the following verses:

15- (وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ) (عبس:40)

Some faces on that day shall be dusty.

16- (تَرْهَقُهَا قَتَرَةٌ) (عبس:41) overspread with darkness (

) is القترة, both terms mean dust. In Lisan Al-Arab (غبرة and قترةThe terms) (dust overspread with blackness just (غبرة يعلوها سواد كالدخان defined as: in قترةlike smoke). Arberry (2005) metaphorically interpreted the term) as darkness. A similar interpretation is mentioned 41:عبسthe verse (قترة أي كسوف وسواد by AL-Qurtubi (vol.19 p.222) when he says that (shame and blackness).Thus, it is possible to say that blackness of the قترة و غبرة face is metaphorically expressed in the verses that talk about (dust) overspread the faces of the unbelievers on the Day of Judgment.

8.2.2. The Expression of Anger.

Some verses that express negative emotions are the following:

17- (وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ) (القيامة:24)

And upon that day faces shall be scowling

18- (تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ) (المؤمنون:104)

The fire smiting their faces the while they glower there.

Both these verses tell about the emotion of anger felt by the unbelievers in hell. They look very annoyed.

شديدة scowling means باسرة AL-Alusi (vol.29 p.144) mentioned that greatly frowning. Similarly AL-Tabari (vol.18 p.55) mentioned العبوس frowning. All these terms: عابسون glower could mean كالحون that scowling, frowning, and glower express the intensity of the emotion of being annoyed.

8.2.3. The Expressions of Abasement and Humbleness

Abasement and humbleness are inside emotions. Yet, when the emotion is highly intensive it is reflected on the face taking one or more expression. Consider the following verse:

19–(وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ)(الغاشية:2)

Faces on that day humbled.

This verse talks about the abasement and humbleness expressions observed on the faces of the unbelievers. The intensity of these emotions arouses the degree of their expressiveness that they can be clearly seen on the faces of the people feeling them. The correlation of intensity between expressions and feelings is emphasized by Hager, et al (1983). These expressions of humbleness and abasement are also emphasized in another verse:

20–(وَالَّذِينَ كَسَبُواْ السَّيِّئَاتِ جَزَاء سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ)(يونس:27)

And for those who have earned evil deeds, the recompense of an evil deed shall be the like of it; abasement shall overspread them.

In this verse the word face is not mentioned. However, abasement has no place to overspread other than the face.

These verses(19 and 20) talk about the abasement and humbleness expressions observed on the faces of the unbelievers. These expressions are indirectly emphasized in another verse:

21–(وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلاَ ذِلَّةٌ) (يونس:26)

neither dust nor abasement shall overspread their faces.

This verse talks about the faces of the believers. But indirectly it tells that dust and abasement shall overspread the faces of the unbelievers. This is quite clear when the two verses (يونس: 26) and (يونس:27) are put together.

Thus, it becomes possible to conclude that facial expressions indeed, have a communicatory function and they impart specific information to the observer.

Conclusion

It has been shown that AL-Qur'an AL-Kareem preceded scientists by about one thousand and a half years in deciding the fact that the human face is an important channel of nonverbal communication, and that it is a key clue to human emotions. The verses that have been dealt with, have shown that the face is the mirror to emotions. It provides the key to people's feelings. It plays a substantial role in person to person interactions. They have also proved that the facial expressions provide a different mode for understanding the private, hidden side of the inner person, a side which may not be accessible in the form of verbalizations. Facial expressions related to emotion can reveal part of the feeling side of a person's private life (تعرف في وجوه الذين كفروا المنكر) (thou recognisest in the faces of the unbelievers denial). Such emotion expressions range from stereotyped, full-face expressions that are obvious ظل وجهه مسوداً (his face is darkened) to partial-face movements that are hard to see (سيماهم في وجوههم) (their mark is on their faces).

These facial expressions imply a revelation about the characteristics of a person, a message about something internal to that person.

It has also been shown that the expression of a given face at a specific time is conveyed by coloration and condition of the face skin: (وجوه يومئذ ناعمة ، يوم تبيض وجوه وتسود وجوه ، سيماهم في وجوههم) .etc........) Whether these emotions are positive or negative, they are clearly reflected on the face and easily noticed by observers without any need for training.

Facial expressions are very useful signs of concealed emotions. They are helpful for those interviewing people in certain situations. They also provide information quite useful in the workplace, friendship, and family life.

A final point to be emphasized is that Darwin rightly noted that facial expressions express the person's emotions more truly than words. Words may be easily falsified and information can be concealed in speech.

Notes:

1. See Ekman, 1993, for the different contributions made by researchers on the universals findings.

2. See Ekman, 1989, for a review of the evidence on universality; see also Brown, 1991 for an analysis of the wider issues and arguments about universals of any kind.

3. These words specify how the person is behaving.

4. Translations of the verses are taken from: Arberry, Arthur J. (Trans). (2005) Holy Qur'an. Qum: Ansariyan publications

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